2:Seligman & Seligman E-5 (1909-1910) 1932
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man of that name; should this *gol* become strong enough, it will take a new name and become *kwa* Kako. This agrees well with Westermann's statement that *gol* means enclosure, home, homestead, family. It is seen in the names of some sections, e.g. Golobogu, corresponding with the *kwa* Obogo of Westermann.

Several hamlets in the midst of their cultivation patches form a *fane*, which might be called a village group, under a chief (*jago*). A number of *fane*, each with its own grazing ground (*wak*), form a *fodo* (district), a number of *fodo* going to form each of the ten provinces of the Shilluk kingdom.

Fenikang, which is relatively large for a Shilluk village, consists of only two clans, the Golobogu and Pameiti, both traditionally attached to the great shrine. As their homesteads are built in two groups round the dancing space by the shrine, Fenikang corresponds more to our idea of a village than do most of the groups of isolated Shilluk hamlets, while Fashoda, with perhaps forty to fifty homesteads, has a special organization since it is inhabited only by royal wives and a few herdsmen. As a rule the number of homesteads in any Shilluk village is not great; there are, however, some large "villages". Atwadoi, north of Kodok, is, or was, the largest, and in 1903 was said to contain 120 homesteads.

As regards the clans themselves, Westermann gives a formidable list[1]; actually many of these are not clans; he mistakenly raises a number of princely families to clan rank (e.g. *kwa* Nyadwai, the descendants of King Nyadwai) and he also includes a *kwa* Nikai, which, as Hofmayr points out,[2] stands for *kwa* Nyakai, i.e. the family of Nyakai, the crocodile mother of Nyakang (pp. 85–6) who is "related" to every member of the royal family. Whether families founded by foreigners have attained true clan rank, e.g. *kwa* Okogi, we cannot say, but it may well be so.

There are numerous observances connected with animals, including some which might be called taboos, but we did not ourselves discover any definite evidence of totemism, though as already stated clan exogamy prevails. On the other hand both Westermann and Hofmayr consider that totemism exists. Westermann gives the following example:—

"The ostrich and the crow and Deng were split out of the gourd, all three are three-twin children. Deng went into a certain village, the ostrich went into the bush, and the crow flew up. We were born by Deng. Akwoe (the

[1] Op. cit., 129–30. [2] Op. cit., 237, where Westermann's list is criticized.